A

Believer's Evidences

FOR

HEAVEN:

OR, A

Short ESSAY

FOR

Christian Comfort, or Spiritual Joy.

Wherein, by the plainest and most familiar Expressions, a weak Christian may be able to make out his *Title* to the Heavenly Inheritance; or to make his *Calling and Election sure.* Sincerely attempted, in order *to enlarge the Heart* of a true Christian, *to run the Ways of God's Commandments*; and render *the Yoke of Christ easy*, and *his Burden light*; and make Way for a true Believer's comfortable Death.

The Fourth Edition. With Additions.

Isa. xl. 1. *Comfort ye, comfort ye my People, saith your* God: *Speak ye comfortably to Jerusalem* ——

1 Thess. v. 14. *Now we exhort you, Brethren, warn them that are unruly, comfort the Feeble-minded, support the Weak.*

2 Cor. xiii. 5. *Examine yourselves, whether you be in the Faith, prove your own selves.*

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FOR

Christian Comfort in Spiritual Joy.

BRITISH MUSEUM

A BELIEVER's *Evidences for* HEAVEN.

The INTRODUCTION.

IN my Converſation with ſome ſerious Chriſtians, I have been ready to think, that ſome of them lie under this ſad Miſtake, *to ſuppoſe, that a good Part of Chriſtian Religion conſiſts in Doubts and Fears; or that it is a Virtue to be almoſt always complaining:* But whatſoever Place theſe may take in a Chriſtian's Life, yet to be *always* doubting and complaining, is the Way to bring up *an evil Report* of the *good Ways* of GOD, and to ſtrengthen others in their Prejudices againſt them. A Chriſtian caſt down, is like an Inſtrument of Muſick out of Tune, which, 'till it is ſet in Order, will make no good Muſick; ſo is a Chriſtian under *Fears*, and *Doubts*, unfit to praiſe GOD, or to comfort or ſtrengthen others; for he forgets *former* Mercies, overlooks *preſent*, and calls in Queſtion *thoſe that are to come*; thus GOD is much diſhonoured, and Religion, his own Soul, and others, ſuffer by his *evil Frame*. Therefore there ought to be Room in the Heart of every Child of GOD, for, *rejoicing in the* LORD, *and joying in the* GOD

of their Salvation; to rejoice in CHRIST JESUS; *and to rejoice, that our Names are written in the Book of Life.* I confeſs, that many a dear Child of GOD, *that feareth the* LORD, *and obeyeth the Voice of his Servant, may walk in Darkneſs, and have no Light,* Iſa. l. 10. But this Darkneſs of GOD's own Children, may be much owing to themſelves. They labour after the Death of *Sin*; but they do not ſee it their *Duty* to labour after *Comfort.* I am well ſatisfied, if true Believers ſaw it to be their *Duty* to rejoice in the Lord, and to rejoice in *Chriſt Jeſus*, they would take more Care about it; becauſe as their Hearts are upright with GOD, *they have Reſpect to all his Commandments.* To ſhew that it is their *Duty*, we need to add but that one plain expreſs Command, *Phil.* iv. 4. *Rejoice in the* LORD *always; and again, I ſay, Rejoice.* It is for this end, among others, that we have that Charge left with us, 2 *Pet.* i. 10. *Give all Diligence to make your Calling and Election ſure.* Wherein obſerve theſe five Things:

I. That there is ſuch a thing as Election.

1. We have this Doctrine aſſerted under the Notion of GOD's *chooſing.* Eph. i. 4. *According as he hath choſen us in him, before the Foundation of the World.* And we have theſe two Terms put together, one explaining the other, *Mar.* xiii. 20.— *For the Elect's ſake whom he hath* choſen.

2. We have this Doctrine aſſerted under the Term *Ordination.* Act. xiii. 48. *As many as were ordained to enternal Life believed.*

3. We have it under the Notion of *Predeſtination,* Rom. viii. 29, 30. *Whom he did foreknow, he alſo did predeſtinate,* &c. That is, elect, chooſe, ordain, and appoint unto eternal Life.

4. There are Abundance of Texts of Scripture, wherein we have the very Word *Elect, Elected,*

and

and *Election*. *Matth.* xxiv. 22, 24, 31. *Rom.* viii. 33. ix. 11. xi. 5. *Col.* iii. 12. 1 *Theſ.* i. 4. 2 *Tim.* ii. 10. *Tit.* i. 1. 1 *Pet.* i. 2. With many more.

They, therefore, that will lay aſide this Doctrine, are under a Neceſſity of blotting out a good Part of the *holy Scriptures*, or diſtinguiſh them out of the Church; but let them think of that awful Text, *Rev.* xxii. 19. *If any Man ſhall take away from the Words of this Book,* GOD *ſhall take away his Part out of the Book of Life*, &c.

II. That the Knowledge of it is attainable; for the Knowledge of its undoubted Fruits and Effects have been, and is ſtill, obtain'd and enjoy'd by many, as is evident by ſuch expreſſions as theſe: *We know that we are paſſed from Death to Life. The Crown of Life, which* GOD *the Righteous Judge, ſhall give to me at that Day.* And there are theſe three Ways whereby we may know our *Election*.

1. By the *Power* of the Word of GOD upon our Hearts, 1 *Theſ.* i. 5. *Knowing, Brethren, Beloved, your* Election *of* GOD; *for our Goſpel came not to you in Word only, but in Power*, &c.

2. It may be known, by our *Faith* in JESUS CHRIST, *Act.* xiii. 38. *As many as were ordained to eternal Life believed.*

3. It may be known, by our *Hatred of Sin*, and by our Love to, and longing after *Holineſs*, 2 *Theſ.* ii. 13. GOD *hath from the beginning choſen you to Salvation, through Sanctification of the Spirit*, &c.

III. That ſome, even of the Brethren, may be at a Loſs about their Intereſt in it.

1. For want of *diligent* Search of their Hearts, and comparing themſelves with the Word of GOD.

How

How ſhould any one know how it is between GOD and their Souls, if they will not *give all Diligence* to know it?

2. To teach them that GOD is an abſolute Sovereign, and may diſpoſe of his Acts of Grace as ſeemeth good to him.

3. To keep them humble in Remembrance of Sin, and to render Sin the more bitter.

4. To teach them to live more by *Faith* than by *Sight*. If Believers had always their Mercies in Hand, where would be any room for Prayer, Faith, Hope, and Patience?

5. To teach them not to live upon their Frames and comfortable Enjoyments; but upon JESUS CHRIST and the Covenant of Grace, and the Fulneſs thereof, by Faith. To exerciſe the Faith of Reliance on CHRIST, when they want Aſſurance and Comfort.

6. That they may prize the Mercy the more when it comes, and be the more thankful to GOD for ſo great, good, ſuitable, and ſo free a Mercy.

7. To make them the more experienced Chriſtians, and the more *able to ſuccour thoſe that are tempted*, and pity thoſe that are in Trouble.

IV. That it is the Duty of the Brethren, or of all Believers, to *give all Diligence* to obtain the Knowledge of it. This lies plain in the Form of the Words; and it is, undoubtedly, *their Mercy*, as well as *their Duty*: For if the Mercy ſhall be obtained, it will be followed with theſe further uſeful Fruits.

1. It will ſerve to reconcile us to the whole Will of GOD in his Providence.

2. It teaches to admire free Grace, and tends to make and keep humble and thankful.

3. It will be as Cords of Love to tie up the believ-

believing Soul to the ſteady Practice of Godlineſs, 1 *John* iii. 3. *He that hath this Hope in him purifieth himſelf, even as he* [that is GOD] *is pure.*

V. That proper Means muſt be made uſe of, in order to obtain it. As,

1. We muſt pray for the Guidance and Aſſiſtance of the Spirit of GOD, whoſe Work it is as the *Spirit of Grace*, to bring Souls into an Eſtate of Grace; and then, as the Spirit of Adoption, *to witneſs with their Spirits, that they are the Children of* GOD.

2. We muſt diligently ſtudy the Word of GOD; that's the beſt Means to acquaint us with GOD's Way of Salvation of Sinners; or in what Order GOD *brings his Sons to Glory*; and what Characters they bear, that are true Citizens of *Zion.*

3. We muſt carefully ſearch and examine our own Hearts, and their working, and what is the Bent of our Souls; which Way the *Byaſs* of our Affections leans, whether towards *Sin* and *Vanity*, or towards GOD, JESUS CHRIST, and *Holineſs?* Whether a Name to live, and a *Form of Godlineſs*, will ſatisfy us; or whether we are truly concern'd about the *Life* and *Power* of Religion, and the *Savour* and transforming *Virtue* of Divine Truths on our Hearts? This is the Way to know our *effectual Calling*; and *that* again, will clear up our being *choſen of* GOD *to Salvation.* But let it be obſerved, that though the Heart may *not yet* be thus working towards GOD, we muſt not conclude from thence, that ſuch are not choſen to Salvation; no, we have no ſuch Warrant from the Word of GOD. But I have to do with thoſe that are effectually called to Faith in JESUS CHRIST, who find theſe Workings of Heart towards GOD more or leſs, yet

may

may remain under Doubts and Fears about their Eſtate; Which *Fears* may proceed either,

[1.] From a dull, heavy, natural Temper: A melancholy Conſtitution is commonly attended with Doubts and Fears.

[2.] They may be a Fruit of Negligence; which may be one Occaſion of that neceſſary Charge; *Give all Diligence to make your Calling and Election ſure.* Many declare, that their Darkneſs is a great Trouble to them; yet do not labour hard to get Comfort, though, I confeſs, Spiritual Comfort doth not depend altogether upon our Diligence, yet is very ſeldom, if ever, obtained without it.

[3.] Believers *Doubts and Fears* may proceed from their Ignorance; for ſome are ready to think, that where *true Grace* is wrought in the Heart, they ſhould find little elſe but *Grace* there. But ſuch muſt obſerve, that there are three Eſtates of Men.

1. An Eſtate of *Nature.* Then Sin reigns with very little Diſturbance. *The ſtrong Man armed keeps the Palace in Peace.*

2. An Eſtate of *Glory.* There Grace ſhall reign without any Oppoſition. But,

3. There is an Eſtate of *Grace*, which is the preſent Eſtate of Believers. Then Grace reigns in the Heart and Life; but Grace being but weak, and Corruption ſtrong, *the Fleſh luſteth againſt the Spirit*, as well as *the Spirit againſt the Fleſh*, and ever will do ſo, till Grace hath wrought out all Corruption from the Soul, which it will certainly do; for *Grace* is like *Mordecai*, and *Sin* like *Haman*; Grace is of the *Seed-Royal*; therefore how ſtrong ſoever Sin may be at preſent, it muſt fall before it. Grace is like the Houſe of *David*, and Corruption like the Houſe of *Saul*, 2 *Sam.* iii. 1. tho' they may be

be obſtinately contending for a while, yet *the Houſe of David ſhall wax ſtronger and ſtronger, and the Houſe of Saul ſhall wax weaker and weaker.* Some through their Ignorance, are ready to Fear, *that they have no true Faith; becauſe they find ſo much Unbelief remaining and working in them.* But ſuch muſt remember, that all the Children of GOD are not of the ſame Stature. Some, like *Abraham*, are *ſtrong in Faith*; or like that Woman, to whom our LORD ſaid, *O Woman, great is thy Faith.* Others (altho' the true Diſciples of CHRIST) are of *little Faith:* To whom that Queſtion might be put, which CHRIST put to his Diſciples, *where is your Faith?* He knew they had Faith in their Hearts, but not in Exerciſe. Others fear *they have no true Love to* JESUS CHRIST, *becauſe they are not taken enough with him.* If this is truely thy Grief, thou loveſt CHRIST, though thou doſt not love him as thou wouldſt; thou may'ſt be ſure thy Love will be perfected, though, as yet, it is but weak; becauſe thy Faith is weak. Others queſtion *the Truth of their Repentance, becauſe they think their Sorrow for Sin has not gone deep enough*; if it has not gone ſo deep in thy Soul, as in ſome others, that may be thy Mercy on ſome Accounts; but has it gone deep enough to imbitter Sin to thee; and to bring thee, as a poor, guilty, unclean, loſt Soul, to JESUS CHRIST, for whole Salvation; and to make thee watch and war againſt it? If ſo, thy Deſire of more is but a Temptation. Grief for Sin doth not come all at once; neither doth it proceed only from our looking upon *Sin*; but from our looking upon JESUS CHRIST *crucified*, by Faith. *Zech.* xii. 10. *They ſhall look upon me whom they have pierced, and they ſhall mourn,* &c. Deep Sorrow for Sin comes alſo from a Senſe of *the Mercy and Love of* GOD *in* CHRIST, as extend-

ed to ſuch a Sinful Soul; therefore as Faith grows, ſo will Sorrow for Sin. Others queſtion *their Humility and Sincerity*; *becauſe they feel ſome Motions of Pride and Hypocriſy in their Hearts*; It is a Mercy that thy Heart is ſo *faithful* as to obſerve, and hate their Motions; it's a Sign of the *Holineſs* of thy Heart, in that it is grieved on *that* Account: It *cannot bear that which is evil.* This is an undoubted Evidence of Sanctification.

Many weak Chriſtians queſtion, whether they are ever like to get ſafe to Heaven; *becauſe they find in themſelves ſo little Meetneſs for the Place, or its Work and Enjoyments.* To which I may anſwer, that as the *Infant* is not preſently a *Man*, no more is the *new Creature* preſently made *perfect.*

In the Family of GOD there are *little Children* and *Babes in* CHRIST; and being Children of GOD, are intituled to all the Children's Portion. They are *Children in Knowledge, yet they know the Father.* They are *Children in Grace*, yet *their Sins are pardoned.* And being Children, they are *Heirs of Glory.* The great Creator of the World did not finiſh his Work all in one Day; nor doth he, as the GOD *of Grace*, bring a Soul all at once, to a *perfect Man* in CHRIST. Tho' *he works all our Works in us, and for us*, yet he leaves Room for us to pray, and wait for further Degrees of Grace and Strength, in the Way of his Ordinances.

If any of the Things beforemention'd are thy Doubts and Fears, then put ſuch Petitions into thy Prayers: LORD, *increaſe my Faith.* LORD, *I believe, help thou my Unbelief.*

And as thy Fears may ariſe from thy *Ignorance*, let that be the Matter of thy Prayer: *What I know not, teach thou me.*

And when thou art afraid thou ſhalt come ſhort of Heaven, becauſe thou haſt ſo *little Meetneſs*, for it;

it; think how thou wouldſt anſwer a *Child*, that might be diſcouraging himſelf thus: " *O, I fear I* " *ſhall never be a Man; becauſe I have ſo little* " *Skill and Strength for the Work of a Man.*

Poor humble Soul! who made thee *meet* for any Parts of thy preſent Work, by giving thee Knowledge of, and an Heart inclin'd to any religious Exerciſes? The ſame GOD of Grace that hath *appointed to his little Flock a Kingdom*, will make them meet for it. 1 *Col.* xii. *Giving Thanks to the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light.*

Grace in Truth, though weak, is *Meetneſs* for Heaven; and we ſhall be *more meet*, when Grace ſhall be perfected.

Some are afraid they ſhall come ſhort of Heaven; becauſe it is ſaid, 1 *Pet.* iv. 18. *That the Righteous are ſcarcely ſaved.* I anſwer; I confeſs, that Soul-Salvation is a very difficult Work; if we conſider the *Nature* of it, or its *Subjects*, how full of Sin; or its *Enemies*, how many and powerful; and the *Multitudes of Temptations* that lie in the Way. All theſe render the Salvation of Souls *very Difficult*. But when we think of theſe things, we ſhould alſo think, *whoſe Work* it is, and what are the *Qualifications* of the Saviour; how *Wiſe* and *Skilful*; how *Powerful*; how *Faithful*; how *full* of *Merit*, *Mercy*, and *Grace*; and that he is JESUS *the ſame Yeſterday, to Day, and or ever.* And that *he ever lives*, in Heaven, *to make Interceſſion for them that come to* GOD *by him.* Thus, though ſaving-Work is *difficult* in it ſelf, and though it is impoſſible for us to be *our own* Saviours, yet all things are *eaſy with* GOD. It is as eaſy for JESUS CHRIST to ſave through *many* and *great Difficulties*, as through a *few* and *little ones.* Salvation is CHRIST's Work, and the *more*, or the *greater* the

Difficulties are, the more Glory will redound to him, for finiſhing his Work *powerfully*, notwithſtanding all Oppoſition; and *graciouſly*, notwithſtanding the Unworthineſs of the Subjects. Therefore he ſhall receive the Aſcriptions of *Power*, as well as of *Grace*, when he ſhall have finiſhed his Saving-Work. *Rev.* v. 11, 12. *And I beheld and heard a Voice of many Angels round about the Throne, and the living Creatures and Elders, and the Number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud Voice, Worthy is the Lamb that was ſlain to receive Power, and Wiſdom and Riches, and Strength and Honour, and Glory, and Bleſſing.* But after all is ſaid of this Nature, in ſhort, I affirm, that the Apoſtle doth not ſpeak there of *Soul-Salvation*, but of *temporal Deliverance from a temporal Calamity*, i. e. of the Deliverance of the Faithful from the *common Calamity* that befell the *Jewiſh* Nation, by the *Romans* deſtroying their City *Jeruſalem*, &c. under the Conduct of *Titus Veſpaſian*, about forty Years after CHRIST. It pleaſed GOD to ſave ſome, by inclining them to hearken unto a Voice he ſent them from Heaven, *Go to Pella*; they that hearkned not to it, fell in the common Calamity. The Context makes it very plain, that this is the true Senſe of the Text: for,

1. It is ſaid, *Verſe* 12. that GOD's Deſign in bringing his People under that great Judgment was, *to try them*, not to *deſtroy* them.

2. They are bid, not to think that ſome *ſtrange thing* happened to them. It was ſomething that other Children of GOD had gone thro' before them: And ſo is near of Kin to that Text, 1 *Cor.* x. 13. *No Temptation hath overtaken you but ſuch as is common to Man*, &c.

3. Theſe are ſaid to be CHRIST's *Sufferings*,

Ver.

Ver. 13. *i. e.* ſomething that they were to undergo for the Sake of CHRIST, and the *Goſpel* of CHRIST.

4. They are bid to *rejoice in them*, Ver. 13. that they ſhould be ſo honoured, as to ſuffer for the Cauſe of JESUS CHRIST.

5. The *Kind* of the Suffering, in one Branch of it, is expreſs'd, *Ver.* 14. *If ye are reproached for the Name of* CHRIST.

6. They are directed how to behave themſelves under the Trial *Ver.* 16. namely, *with Courage* becoming Chriſtians ſuffering in a good Cauſe: *If any ſuffer as a Chriſtian, let him not be aſhamed; but glorify* GOD *on this Behalf.*

7. The Godly in their Afflictions and Sufferings are bid *to commit the keeping of their Souls to* GOD, *as to a faithful Creator*, i. e. Preſerver. GOD hath not exempted his own dear Children from the *fiery Trial* of outward Afflictions; but hath promiſed better Things.

1.] That he will *be with them* in their Afflictions. *Iſai.* xliii. 2. *Fear not; for I am with thee, when thou paſſeſt through the Waters, when thou walkeſt through the Fire, thou ſhalt not be burnt, neither ſhall the Flame kindle upon thee.*

2.] GOD hath promiſed to do his People Good by their Afflictions: *Verily, I will do thee Good.* This the Saints experienced, *Rom.* viii. 28. *We know that all things work together for good to them that love* GOD, *to them that are called according to his Purpoſe.*

8. I will add but this one Conſideration more, to the Anſwer already given to the laſt ſuppoſed Ground of Fear; that is, *leſt the Soul ſhould miſs of Heaven*; becauſe it is ſaid, *that the Righteous are ſcarcely ſaved.* And I think it ſufficient to ſtand of it ſelf. It is this.

To ſay, that the Souls of the Righteous are *ſcarce-*

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ly ſaved *from Hell*, would *reflect diſhonour upon the* LORD JESUS CHRIST the Saviour. For whence ariſes the *Difficulty* of their Souls Salvation? Doth the *Wiſdom* or *Power* of JESUS CHRIST fail? Or are his *Merits* too ſhort? Or is his *Fountain of Grace* like to be dry? No, *He is able to ſave to the uttermoſt them that come to* GOD *by him.* Let their *Enemies* be never ſo ſtrong, numerous, watchful, and crafty; or let the *Subjects* of his ſaving Grace be never ſo *weak* and *unworthy*; yet JESUS CHRIST can, and will ſave them gloriouſly.

Some are afraid they ſhall miſs of Heaven; *becauſe their Sins have not only been many, but have been attended with ſuch Aggravations, that they fear they have ſinned the Sin againſt the Holy Ghoſt*, which ſhall never be forgiven, *Matth.* xii. 31, 32. *for*, they think, *they have ſinned wilfully, after they had received the Knowledge of the Truth.* And they read, *Heb.* x. 26. *That there remained no more Sacrifice for Sin; but a certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries.* To this we muſt anſwer, that every great Sin is not the Sin againſt the Holy Ghoſt; nor every *great Sin* committed againſt *Light*, nor every *Sin* againſt *the Spirit of* GOD, is the unpardonable Sin. But the unpardonable Sin, or Sin againſt the Holy Ghoſt, is a Sin whereby JESUS CHRIST, and his *one Sacrifice* is deſpiſed by any Profeſſor of the Chriſtian Religion, that is the *Sinning wilfully*; and when Men contemn the one Sacrifice of *Jeſus Chriſt*, there is no other Sacrifice available to take away Sin. The Meaning is not, that if any Profeſſor be guilty of *preſumptuous Sin*, after they have received the Knowledge of the Truth, then there is no Room for their Sacrifice, *i. e.* Prayer, *&c.* But if CHRIST's Sacrifice be left, there is no other Sacrifice appointed of GOD to take away Sin.

The Sin againſt the Holy Ghoſt, is an hypocritical Profeſſor's deſpitefully caſting off his profeſſed Subjection to JESUS CHRIST, *and Faith in the Doctrines of* CHRIST; *and contemning* GOD's *only Way of Salvation of Sinners, through the Blood and Merits of* CHRIST, *and maliciouſly ſpeaking and acting againſt* JESUS CHRIST, *and his Holy Spirit*, Heb. x. 28, 29. When I have been poſſeſs'd with ſuch Fears, I have ſatisfied myſelf thus:

1. My Conſcience bears me Witneſs, that I am ſincere with GOD. This hath been, and is a mighty Relief to me; becauſe *none but Hypocrites* commit this Sin.

2. I heartily approve of GOD's Way of Salvation by Faith in CHRIST's Righteouſneſs, and in a conſtant Courſe of Obedience and Holineſs; I do not, I cannot leave JESUS CHRIST; but deſire to rely on him alone for Salvation.

3. I cannot ſpeak contemptibly and reproachfully of JESUS CHRIST, or of any of his Doctrines or Ordinances, nor bear to hear others do ſo: I would not entertain one low, or unworthy Thought of JESUS CHRIST, or of the Spirit of GOD, or any of his Works, or Ways.

4. I am glad when I can do any thing to proclaim the Greatneſs and Goodneſs of JESUS CHRIST, or do any thing that may ſpread his Name, and promote his Kingdom, or put Souls upon Enquiry after him.

I conclude alſo that I *never ſhall* ſin that Sin; becauſe I am born of GOD, and have the Seed of his eſpecial Grace in my Heart. 1 *John* iii. 9. *Whoſoever is born of* GOD, *doth not commit Sin; for his Seed remaineth in him; and he cannot ſin; becauſe he is born of* GOD. He doth not, cannot ſin, as he uſed to do, and to make a Trade of it, and to do it with Delight. But eſpecially, he cannot

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ſin *to Death.* God hath not engaged any where in his Word, to keep his People in Sin; but he will keep them from ſuch Sin as might ſhut them out of Heaven. 2 *Tim.* iv. 18. *The* Lord *ſhall deliver me from every evil Work, and will preſerve me to his Heavenly Kingdom.*

The Deſign of the following Pages is, to correct ſuch Miſtakes as have been now taken Notice of, and to ſet a ſincere Believer in the Way, how to think right about his Eſtate, his Way, his Work, and his End; and thereby to prevent many hurrying Fears and Doubts, that often diſtract the Minds, and weaken the Hearts and Hands of the Children of God, in the Way of their Duty; and to enlarge their Hearts for Praiſe, Service, and Obedience to God. As the things herein contain'd were deſign'd not for *full Stomachs*, but for *hungry Souls*, I have taken more Thought of the *Matter* than of the *Manner* of Expreſſion. And that Method beſt anſwers our preſent Deſign, that may, with moſt Eaſe, and the greateſt Plainneſs, direct doubting Souls where to find an Anſwer directly ſuited to their Queſtions.

While I have taken Care to give the Children their Bread, I have alſo taken Care to cruſh thoſe two great Enemies of Souls and Chriſtian Religion, *viz. ſpiritual Sloth* and *carnal Security.* Some Fears on that Side held my Hand for a while, from expoſing theſe to the View of others, which firſt were deſign'd but for *my own* Uſe. But we can neither do nor ſay any thing, which a deceitful Heart is not ready, like the Spider, with his filthy Nature, to convert and change all into Poiſon. If we are careful to give the *Children* their *Bread*, the *Dogs* are ready to run away with it. We cannot tell in what Terms to ſet forth the Miſery of *unconverted* Sinners; but the *humble Diſciples* of

Christ

CHRIST are ready to take all Home to themſelves. And we cannot tell how to ſpeak for the Comfort of *ſincere Chriſtians*, but *bare Profeſſors* will catch at it, as all their own. But if any will pleaſe themſelves with theſe things, who know no Change of Heart and Life, nor are careful about Holineſs; be it at their Peril *to build an Houſe upon the Sand:* Such falſe Hopes, as they do not better their Eſtate now, ſo they will leave them ſadly diſappointed, and aſhamed at laſt. There is one thing more I advertiſe the Reader of; and that is, that as ſome of theſe Evidences may interfere, and ſome things be mentioned more than once or twice, under different Heads, the Deſign of that was, that one Particular might ſerve to clear up two or three Things, as well as one, [as is clear in Scripture, as to the Particulars of *Faith* and *Love*, &c. For Faith is an Evidence,

1. Of our being ordained to eternal Life. *Acts* xiii. 48. *As many as were ordained to eternal Life believed.*

2. Of our Juſtification, or the Pardon of our Sins. *Acts* xiii. 39. *He that believeth is juſtified from all things, from which he could not be juſtified by the Law of Moſes.*

3. Of our Adoption. 1 *John* xii. *As many as received him, to them gave he Power to become the Sons of* GOD, *even to as many as believed on his Name.* Gal. iii. 26. *Ye are all the Children of* GOD *by Faith in* CHRIST JESUS.

4. Of Heaven. *Mark* xvi. 16. *He that believeth, and is baptized, ſhall be ſaved.*]

I ſay, I have taken this Liberty, that the particular thing immediately under Conſideration, might lie the plainer before the Reader, without References to other Pages; which would too much interrupt the Reading; eſpecially to thoſe that are

not very ready at finding out the Pages and Heads, that might have been neceſſary to have referred unto. I have often found, that ſomething of this Nature has been of Uſe to ſincere, but doubting Chriſtians: And I have found them of good Uſe to my own Soul; if they may be ſo to thine, let GOD *have the Glory*, and he hath his *beſt End*, who is thy Soul's Friend, and deſires to be *an Helper of thy Joy*.

The EVIDENCES.

WHEN a ſincere Chriſtian ſeriouſly puts this weighty Queſtion to himſelf: *Shall I go to Heaven or not?* There is but here and there one that can give himſelf a ſatisfactory Anſwer to it. They are well ſatisfied of their Sincerity; but having ſo little *Grace* and ſo much *Corruption*; ſo many *Enemies*, and ſo little *Strength*; ſo much, and ſo *difficult Work*, and ſo little *Ability* for it; that though they heartily determine to keep in the Ways of GOD, yet how things *may end* with them, they are very much at a Loſs. They know, that *he that continues to the End ſhall be ſaved.* But they fear, leſt their treacherous *Hearts* ſhould depart from GOD. This *Fear* prevails; becauſe they forget, or are too little acquainted with the Nature of GOD's *new Covenant*; whereby a Believer's Relation to GOD, and his Intereſt in his Covenant-Mercies, are effectually, eternally, ſecured. *Jer.* xxxii. 4. *I will make an everlaſting Covenant with them, that I will not turn away from them to do them good; but I will put my Fear in their Hearts, that they ſhall not depart from me.* The beſt Way to bring ſincere Chriſtians to rejoice in Hope of the Glory of GOD, is to ſhew them:

I. That they have ſaving *Grace* wrought in their Hearts; that *they have received the firſt Fruits of*

of the Spirit; that the Spirit of Grace hath wrought in them the *things that accompany Salvation*; ſuch things as are the Beginnings of eternal Life.

II. That where GOD hath begun a good Work, there he will *preſerve it to the Day of* JESUS CHRIST; for his *Gifts and Callings are without Repentance*; that *the* LORD *will perfect that which concerneth* his People's Salvation. When GOD hath married any Soul to himſelf, *he hateth putting away.*

That I ſhall go to Heaven, I prove thus to myſelf: *Thoſe that have received the things that accompany Salvation, they ſhall go to Heaven: Now I have received the things that accompany Salvation; therefore I ſhall go to Heaven.*

That they ſhall go to Heaven that have received the things that accompany Salvation, is proved by the Word of GOD. *Pſal.* xiii. 8. *The Lord will perfect that which concerneth me.* Phil. i. 6. *Being confident of this very thing, that he that hath begun a good Work in you, will perform it to the Day of* JESUS CHRIST. This Confidence of a true Believer, is founded on the *Unchangeableneſs of* GOD, and the unalterable Settlement of GOD's Covenant; *which is ordered in all things, and ſure*; whereby a true Believer's Salvation is ſecured, even at ſuch Times, as his *Heart* is not in as good a *Frame*, or his *Houſe* as well in Order as he could wiſh.

That I have obtained the things that accompany Salvation, I ſatisfy myſelf thus:

I am effectually, ſavingly taught of GOD.
I am brought from Death to ſpiritual Life.
I do believe in the LORD JESUS CHRIST.
I am juſtified, my Sins are pardon'd.
I am, in ſome Meaſure, truly ſanctified.
I have a Covenant-Relation to GOD.
I do love GOD *and* JESUS CHRIST *in Sincerity.*

These are the *Reasons* of my Hope of Heaven! and these Particulars will fill up the remaining *Pages*.

I. The *first* Evidence for Heaven is, *my being effectually, savingly taught of* God. And I conclude my Knowledge is saving,

1. *Because it makes me humble and low in my own Thoughts.* I can no longer cry up the Goodness of my Heart; for I see more and more of the Evil that dwells in it; hence I count myself *less than the least of all Saints*; for I am ready to think that no Heart hath so much Evil in it as mine. Yet I trust my Heart is *not wicked*; for though there is *Sin* in it, yet it doth not allow of, and delight in Sin. Herein I can appeal to God, the Searcher of Hearts, and say, as *Job, Thou knowest that I am not wicked.*

I am nothing in myself, I have nothing that is good, but what I *borrow* from another, even from the Lord Jesus Christ, to whom I look for all, *Wisdom, Grace, Strength and Holiness.* I heartily like, and embrace the Truths of God, as he hath revealed them, as to the Matter and Manner. I like those Doctrines that carry in them just Matter of *humbling to proud Man*; such as shew me my corrupt *Nature*; my *Guilt and Defilement*, my *Inability* to help and save myself; my Need of Jesus Christ, and his Righteousness, for *Pardon, Peace, Holiness, Strength, and Life*, my *Life.* I own that I have my *Sight*, my *Healing*, my *Life*, my *Cloathing*, my *Food*, and my *Riches*, from him, and all *freely.*

I humbly wait on God in his Ordinances, and through them, look to God *himself* for all Supplies of Grace. And when I obtain any thing from God through them, I take Care to give *him* all the *Glory*; for I own that all I enjoy is from his gracious Hand. I do not think that my Stock of Grace received, or my Hatred of Sin, or my Love of Holiness, and my best Resolutions, all put together, are sufficient to carry me out to the Steady Practice of Godliness, without

the eſpecial Aſſiſtance of the Spirit of GOD; yet I truſt that my Weakneſs ſhall not diſcourage me from my Work; but the rather encourage me to go to GOD in CHRIST, by his Spirit, to work all my Works in me, and for me. Thus I have found, that *when I am weak then I am ſtrong*; JESUS CHRIST worketh all my Works in me, and for me.

I labour to bring my very Heart to reſt in the Conduct of his Providence towards me; when GOD corrects, I pray for Subjection to the Father of Spirits. I labour to keep down every evil Thought of any thing that GOD doth; and when they riſe in my Heart, they are a trouble to me, that, at any Time, I have any unworthy Thoughts of GOD under Afflictions; who *doth all things well.*

When GOD ſmiles on me, I remember my own Unworthineſs, my Shortneſs in his Service, my remaining Corruptions. I own the free Kindneſs of GOD to me, in bringing me from Darkneſs to Light; for I was born blind, I was ſometime fooliſh, and ignorant of my ſelf, of GOD, of JESUS CHRIST, and ſpiritual things; but now being made *Light in the Lord*, I ſtudy in all things to walk as one of the *Children of Light.*

2. I conclude, my Knowledge is ſaving Knowledge; *becauſe through it I have been enabled to take up my Reſt in* JESUS CHRIST *for whole Salvation.* Hence I gather, that it is that very ſort of Knowledge that GOD hath promiſed to his People, in his new Covenant, *Iſa.* liv. 13. *All thy Children ſhall be taught of the* LORD. Jer. xxxi. 34. *They ſhall all know me, from the leaſt to the greateſt of them, ſaith the* LORD. For thus it is explained by our LORD JESUS CHRIST himſelf, *John* vi. 45. *It is written in the Prophets, and they ſhall be all taught of the* LORD; *every Man therefore that hath heard, and learned of the Father, cometh to me*, [i. e believeth in me.] I find my Soul drawn to JESUS CHRIST;

I desire no other Rest and Refuge for my Soul; I am satisfied in him; here I cast the Anchor of my Hope. I take JESUS CHRIST, as GOD presents him, for *Wisdom, Righteousness, Sanctification, and Redemption:* And I heartily submit myself to him as my LORD, as well as hope in him as a compleat Saviour. I cannot satisfy myself that I have so much or so clear Knowledge of the things of GOD, as that therewith I may hang out a Sign of Religion, or keep up a creditable Profession therewith; but my Care is, that it may lead me to live on CHRIST's Fulness of Grace, that I may receive more Grace from him, and more Likeness to him, and be more taken up with him, and that Grace may command my Heart, and Life, and Time, and Tongue, and Thoughts, and all for him.

3. I conclude my Knowledge is saving Knowledge; because *it is the Concern of my Soul to obey* GOD *in all things, that he makes known as his Will to me.* And I ground my Conclusion upon 1 *John* ii. 3. *Hereby we do know that we know him, if we keep his Commandments.* I know, and own that I serve GOD but poorly; but my Heart is set upon it. My Conscience tells me, I am sincere; I desire not to omit or be excused of any Part of GOD's revealed Will; I like it all, and all the Christian's Work, mark'd out by it. My Heart does not say, *I pray thee have me excused*; but that Prayer of *David* is the very Desire of my Soul: *Psal.* cxix. 4. 5. *Thou hast commanded us to keep thy Precepts diligently.*—— *O that my Ways were directed to keep thy Statutes.* I am best pleased with my self, when I am best prepared for, and most inclined to the Service of GOD. I have dedicated myself to GOD, and to his Service; and I desire never to draw back, but to serve him every where, in every Thing, at all Times; for *I have sworn, and,* by his

his Grace, *I will perform it, that I will keep his Righteous Judgments.* As the continued Practice of Sin, with Allowance and Delight, will evidence any one to be a Servant of Sin, and the Devil; (*John* viii. 44. *Ye are of your Father the Devil; for the Luſt of your Father ye will do:*) So my ſerious, conſtant Practice of Religion with Delight, muſt evidence my being a true Servant of GOD. *Rom.* vi. 16, 17. *Know ye not that to whom ye yield yourſelves Servants to obey, his Servants ye are whom ye obey, whether of Sin unto Death or of Obedience unto Righteouſneſs? But* GOD *be thanked that ye were the Servants of Sin, but ye have obeyed from the Heart that Form of Doctrine that was delivered unto you.* I love the Maſter, I count his Intereſt my own. I love his Work, I count it my Honour and my Freedom. I love the Laws of the Houſe, and ſtrive to keep them ſtrictly; and I am well pleaſed with the Wages that he gives his Servants, even while they are ſincerely doing his Work, *Pſ.* xix. 11. *In keeping his Commandments there is great Reward.* I ſtudy to approve myſelf GOD's faithful Servant in every thing. I conclude then, that I ſhall dwell with GOD in Heaven, there to ſerve him better than I am able to do here. *Rev.* xxii. 3. *There* ——— *his Servants ſhall ſerve him.* Here I ſerve GOD ſo poorly, that what I do, tho' it is done ſincerely, yet is hardly worth the Name of Service; becauſe it is ſo ſhort, and ſo ſinful; but there I ſhall ſerve him without Sin, without Diſtraction, without Wearineſs, and without End. Upon the whole, I conclude, I ſhall have eternal Life. *John* xvii. 3. *This is Life eternal, that they might know Thee, the only true* GOD, *and* JESUS CHRIST *whom thou haſt ſent.*

II. The *ſecond* Evidence for Heaven is *my being brought from Death to Life.* If I now have ſpiri-

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tual Life, I ſhall have eternal Life. I conclude I have ſpiritual Life.

1. Becauſe *I am effectually called.* I am not now as once I was, unconcerned about my Soul and its Salvation; for GOD, by his Word and Spirit, hath ſhewn me my Sinfulneſs, and my Miſery and Danger by Sin, and made me ſenſible of the Worth of my precious Soul, and brought me to be concerned for its Salvation above all Things. He hath made me *willing in the Day of his Power*, to caſt my Soul, and all its Concerns, on JESUS CHRIST, upon that Report that GOD hath given of him in the Goſpel. Hereupon I conclude, I have JESUS CHRIST, and ſo have Life; for *he that hath the Son of* GOD *hath Life*; and he that believes on him hath him; and he that reſts on him for Righteouſneſs, Holineſs, and Salvation, he believes on JESUS CHRIST.

2. I conclude *I* have ſpiritual Life; for *I am ſaved from the Power and Dominion of Sin.* I own that Sin dwells in me, and that I hardly do any thing without Sin; its dwelling in me is my Trouble; but my Comfort is, that Sin has loſt its reigning Power over me; for,

1. *My old Delight in Sin is taken away.* In Time paſt, Sin dwelt very eaſy and quiet in my Soul. *The ſtrong Man armed, kept the Palace* of my Heart *in Peace*; and then I let Sin have my Hands, my Eyes, my Tongue, my Feet, my Thoughts, my Will, my Deſires, my Time, and my Strength; but now I deſire to have nothing more to do with Sin, but in Heart and Life to obey the Laws of GOD. Once I loved Sin, and then it reigned over me; for the Love of Sin is the Life of Sin; and the Life of Sin is the Death of the Soul: But now through Grace I hate it, and Deſire my Hatred of Sin may grow exceedingly. Hence I conclude, that I have ſpiritual Life.

2. *I*

2. *I mourn over, and bewail the Remainder of Sin in me, and I aſk help of* GOD *againſt it.* Indwelling and actual Sins are my Grief, and it troubles me much that I can grieve no more for Sin. Although it is preſent with me, yet I do not make a League with it; but reſolve in the Strength of CHRIST, to keep a Sword drawn againſt it, 'till it is out of the Power of Sin to hurt me. It ſometimes hinders me from my Work, and oftner diſturbs and diſtracts me in it, but I watch againſt it, and take Care to improve every Ordinance and Providence of GOD, for the Death of Sin, and my Growth in Grace and Holineſs.

Hence I conclude, that Sin ſhall never more get Dominion over me, *Rom.* vi. 14. And that I ſhall one Day be ſet free from the very Being of Sin. And hence alſo I believe, I ſhall get ſafe to Heaven: Sin ſhall never prove my Ruin; for they are *reigning Sins* only that carry Souls to Hell; they are only *beloved Sins*, that ſhut Perſons out of Heaven. But, bleſſed be GOD, this is not my Caſe; for I hate it, and deſire my Hatred of Sin may grow continually. I do not yield myſelf a Servant of Sin; but from my Heart I yield myſelf a Servant of GOD.

3. I conclude I have ſpiritual Life; becauſe *I ſometimes feel in my Soul Hungring and Thirſting after* GOD *and* JESUS CHRIST, *and his Grace:* Surely theſe muſt proceed from a Senſe of ſpiritual Want, which is an Evidence of ſpiritual Life. I ſometimes taſte and reliſh the Word of GOD; it is Bread, it is my Food, it is more to me than my neceſſary Food, it is Honey to my Taſte. I conclude therefore, that I have ſpiritual Life. *Rom.* viii. 5, 6. *They that are after the Fleſh, do mind* [i. e. favour] *the things of the Fleſh; and they that are after the Spirit, the things of the Spirit: For*

tual Life, I ſhall have eternal Life. I conclude I have ſpiritual Life.

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I desired thee in the Night; yea, with my Spirit within me will I seek thee early. These are my Evidences of spiritual Life; whence I persuade myself, that I shall obtain eternal Life.

III. The *third* Evidence for Heaven is, because *I believe in the* LORD JESUS CHRIST; for GOD hath declared, that *he that believeth shall be saved.* That I do believe with a justifying Faith, I satisfy myself thus:

1. I heartily approve of and consent to GOD's Way of Salvation of Sinners, through Faith in JESUS CHRIST, and utterly reject all other Ways of Salvation; and am heartily willing to give GOD in CHRIST all the Glory of my whole Salvation, as it is due to him alone. *Psal.* CXV. *Not unto us, but to thy Name be all the Glory; for thy Mercy,* &c.

2. Because, as a poor, guilty, unclean Creature, in a perishing Condition, unable to help myself, I come to JESUS CHRIST, and to GOD by him, upon the Calls of the Gospel, and I receive and rest on him alone for Righteousness and Salvation. I cast my Soul and its Concerns on him, as able and ready to save a wretched, worthless Sinner. *Heb.* vii. 25. *Wherefore he is able to save to the uttermost, them that come to* GOD *by him; because he ever liveth to make Intercession for them.* 1. Tim. i. 15. *This is a faithful Saying, and worthy of all Acceptation, that* CHRIST JESUS *came into the World to save Sinners, of whom I am chief.* If therefore the holy Law of GOD shall call for Satisfaction, I will refer it to JESUS CHRIST, to whose perfect Righteousness I fly, to answer for me. If it calls for Obedience, I heartily own myself under the Law, as a Rule of Life; and I look to JESUS CHRIST for Wisdom to know, and for Grace and Strength to do his Will; for I glory in this, that *in the* LORD *I have Righteousness and Strength.* Isai. lxi.

lxi. 10. *I will greatly rejoice in the* LORD, *my Soul ſhall be joyful in my* GOD; *for he hath cloathed me with the Garments of Salvation; he hath covered me with the Robe of Righteouſneſs.*

3. I eſteem the LORD JESUS CHRIST precious; hence I conclude, that I believe in him; for to *them that believe, he is precious.* Once he appeared to me *without Form or Comelineſs:* I ſaw nothing deſirable in him, even after I had often heard of his Excellencies; but *now my Eyes have ſeen him; I have ſeen the King in his Beauty*; and he appears to me, as he is truly in himſelf, *the chiefeſt of ten Thouſands and altogether lovely.* He is worthy to be *the Deſire of all Nations:* He is the chief Deſire of my Soul.

4. I conclude I believe in JESUS CHRIST; for I deſire my Soul may be ſanctified, as well as my Sins pardoned, and I look to JESUS CHRIST for both. I find that Faith hath ſome Influence on my Soul for Holineſs; for it is in ſome Meaſure changed: I hate Sin, I love GOD as he is holy; I love Holineſs, and all that are holy, with all the Means of it. I find this among the Effects of juſtifying Faith. *Act.* xv. 9. *Purifying their Hearts by Faith.*

5. I perſuade myſelf that I believe; for I heartily ſubmit to all the Laws and Governments of JESUS CHRIST, as well as deſire to obtain the good things contained in the Promiſes. As GOD hath given me his Commands as a Rule of Life, ſo I take Care to keep them, and therein to walk with GOD; for what he commands, I like and chuſe; and am careful, that my Converſation may be *as becometh the Goſpel of* CHRIST, and comformed to the Example of CHRIST; and *careful to maintain good Works.*

IV. The *fourth* Evidence for Heaven is, *that my*

Sins

Sins are pardoned. And I ſatisfy myſelf, that my Sins, though many and great, are forgiven; for,

1. I am effectually called by the Word and Spirit of GOD. And I read, *Rom.* vii. 30. That *whom he called, them he alſo juſtified.* I had often heard of the Danger of Sin but lived in it. I had often heard of my Duty, but neglected it. But at laſt the Spirit of GOD, by his Law, convinc'd me of Sin, that I was, by Nature and Practice, a guilty filthy Creature, loſt and undone in myſelf, void of all that is good, not able to help myſelf out of my State of Enmity againſt GOD; wherein I was every Moment liable to eternal Miſery; then *the Goſpel came, not in Word only, but in Power, and in the Holy Ghoſt.* By this I obtained the Knowledge of CHRIST, his Authority from the Father to ſave loſt Sinners; his Ability for that Work; that he is the only Saviour; that he is willing and ready to ſave the very chief of Sinners, that come to GOD by him. Herewith the Spirit of GOD made me heartily willing to ſubmit to, and reſt on the LORD JESUS CHRIST, for the Salvation of my Soul. And as I have often done it ſince, ſo, even now, I heartily chuſe and embrace him for mine; and do yield up my ſelf to him, and deſire to be governed by him. With my Heart I ſpeak it, *Lo, O* LORD, *I come unto thee; for thou art the* LORD *my* GOD.

2. I heartily confeſs my Sins to GOD, with all their aggravating Circumſtances; and while I confeſs them, I make no Reſerves for Sin; but as I confeſs all known Sins, ſo it is my hearty Deſire to forſake all Sin. 1 *John* i. 9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.* Prov. xxviii. 13. *He that covereth his Sins ſhall not proſper, but whoſo confeſſeth and forſaketh them, ſhall find Mercy.*

3. I

3. I conclude my Sins are pardoned; for I believe in the LORD JESUS CHRIST. *Acts.* xiii. 39. *He that believeth, is juſtified from all things, from which he could not be juſtified by the Law of Moſes.* My Faith indeed is but weak, but I am juſtified on my firſt Act of Faith on JESUS CHRIST, though it is never ſo weak; for Juſtification is not ſuſpended till Faith is ſtrong; nor is Juſtification imperfect, becauſe Faith the Inſtrument, may be ſo; for it is not Faith itſelf, but that which Faith looks to, and takes hold of, that is the Matter of a believing Sinner's Juſtification before GOD; therefore the weakeſt Believer in the Family of GOD is juſtified, as well as the ſtrongeſt. 1 *John* ii. 12. *I write unto you little Children; becauſe your Sins are forgiven you for his Name ſake.* Therefore by the ſame Arguments, whence I may warrantably perſuade myſelf, that I have true Faith; by the ſame I may aſſure myſelf, that my Sins are pardoned, and by the ſame alſo I am aſſured of Heaven. *Rom.* viii. 30. *Whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.*

4. I conclude my Sins are pardoned; for I hate Sin, and love Holineſs, with whatſoever tends to deſtroy Sin, or promote Sanctification on my Soul. If I hate Sin, then I am not under the Dominion of Sin; that is an Evidence that my Sins are pardoned; for where the Power of Sin is taken away, the Guilt of Sin is alſo removed.

5. I perſuade myſelf that my Sins are forgiven; becauſe I find I have obtained many other Bleſſings of the new Covenant; of which Pardon of Sin is a Part. Of which after.

Thus being cloathed with the Righteouſneſs of JESUS CHRIST by Faith, *I have on the wedding Garment*; and when I appear before GOD, he will know it, and own it, and me as cloathed with it.

Bleſſed

Bleſſed be GOD for JESUS CHRIST and his Righteouſneſs, I deſire to be found in it, as the Apoſtle *Paul* did, *Phil.* iii. 9. *And be found in him, not having* i. e. not truſting to, nor depending upon, *mine own Righteouſneſs which is of the Law, but that which is by the Faith of* CHRIST; *the Righteouſneſs of* GOD *by Faith* and to make mention of his Righteouſneſs and of that only. As *David*, *Pſal.* vii. 16. *I will go in the Strength of the* LORD GOD; *I will make mention of thy Righteouſneſs, and of thine only.* Theſe are my Grounds for Boldneſs at the Throne of Grace, and this is the Foundation of my Hope of Glory.

V. The *fifth* Evidence for Heaven is; becauſe GOD *is become my Covenant* GOD and Portion. And I have theſe following Reaſons to take up this comfortable Concluſion:

1. Becauſe I know the LORD ſo as to truſt in him. *Pſal.* ix. 10. *They that know thy Name, will put their Truſt in thee.* This Knowledge is put among the choice Covenant-Mercies, *Jer.* xxxi. 31. I find my Heart drawn to GOD in JESUS CHRIST; I come to him, I reſt on him for all. But of this before.

2. I chuſe GOD in CHRIST for my GOD and Portion, and I ſincerely give up myſelf to be the LORD's in Body and Spirit. I can heartily join ſometimes with thoſe Children of GOD. *Lam.* iii. 24. *The* LORD *is my Portion, ſaith my Soul.* Pſal. lxxiii. 25. *Whom have I in Heaven but thee? and there is none in Earth that I deſire in Compariſon of thee.* If I have choſen GOD for mine, I may be ſure he hath choſen me for his; for he is always before-hand with his People. *We love him, becauſe he firſt loved us*; and we chuſe him, becauſe he firſt choſe us. Thus I may ſay, *my Beloved is mine, and I am his.* I am well ſatisfied with my Por-

my Portion, it is large, pleaſant, ſuitable, and ſure; but I cannot be ſatisfied with any other Portion ſhort of him. This World hath often promiſed me largely, to beſpeak my Affections; but hath often deceived me, and I thank my God that it hath done ſo; for had it always kept its Word with me I know not whither my Heart and Affections might have run, and where they might have taken up their Reſt; but now I truſt, thro' Grace, that though it ſhould be better to me than all its Promiſes, I ſhall not reſt in it; for I have given my Heart and all to God in Jesus Christ, and deſire my Affections may be taken up with thoſe things that the World can neither give, nor take away from me.

3. I conclude I am in Covenant with God; becauſe he hath put his Spirit within me; for that's one among the many Covenant-Promiſes. *Ezek.* xxxvi. 26. *I will put my Spirit within you.* And I have theſe Reaſons to believe I have obtained that Promiſe.

1ſt. Becauſe he ſometimes aſſiſts me at the Throne of Grace, *as the Spirit of Grace and Supplication.*

2. Becauſe he works in my Soul as the Spirit of Holineſs, weakening Sin, and enabling me to die to Sin, and live unto Righteouſneſs.

3. I find my Soul inclin'd *to walk in the Statutes of* God, which none are inclin'd to do, till the Spirit of God is *put within them. Ezek.* xxxvi. 27. *I will put my Spirit within them, and cauſe them to walk in my Statutes, and they ſhall keep my Commandments, and do them.*

4. I conclude I am in Covenant with God; becauſe *the Laws of* God *are written in my Heart.* That is another Covenant-Promiſe, *Jer.* xxxi. 33. And I have theſe Reaſons to perſuade myſelf, that

I have obtained this Covenant-Mercy.

1. My Heart approves of, and conſents to the Laws, or whole revealed Will of GOD, as *holy, juſt, and good.* I diſlike what it condemns; *I hate every falſe Way*, and am careful to avoid them, and pray for Help againſt them.

2. I love the whole Word of GOD; I deſire it ſhould dwell much in my Heart and Thoughts: I love to hear it, and am grieved that I can remember no more of it when I have heard it; I love to read and meditate on it; it is that which I often chuſe for the Subject of my Thoughts. *Pſal.* cxix. 97. *O how do I love thy Law, it is my Meditation all the Day*, [or often in the Day; or every Day.] In all my Streights I fly to it; it is my Comfort amidſt *the Multitude of my Thoughts within me.* It is my Food, *Jer.* xv. 16. *Thy Word was found, and I did eat it; and it was to me the Joy and Rejoicing of my Heart.* It is my Treaſure, my Portion is in it; ſometime I have been able to ſay, *It is better to me than thouſands of Gold and Silver.*

3. I ſtrive to yield univerſal Obedience to the Laws of GOD. As GOD hath appointed them to be to every Believer a Rule of Life, ſo I heartily embrace them: Hence I conclude, that I have an Intereſt in the Promiſes; for at what Time GOD gives to any a Title to the Promiſes, he alſo gives them an hearty Love to his Laws, and a diligent Care and ſerious Concern about Holineſs, agreeable to that Exhortation, 2 *Cor.* vii. 1. *Having theſe Promiſes dearly Beloved, let us cleanſe ourſelves from all filthineſs of Fleſh and Spirit, and perfect Holineſs in the Fear of* GOD.

4. I conclude I am in Covenant with GOD; *becauſe he hath taken away the Heart of Stone, and given me an Heart of Fleſh*; according to that Covenant-Promiſe, *Ezek.* xxxvi. 26. My Reaſons, that

that I have obtained this Mercy, are ſuch as theſe:

1. My Heart was once a hard, ſenſeleſs, earthly, barren, lifeleſs Heart; and then the Word or Providences of GOD, made very little Impreſſion upon it; but now it is more tender and teachable, and more ready to obſerve every Hint of the Will of GOD, from his Word and Providences, than it uſed to be.

2. If Corruptions are diſcern'd to be at Work, though they are got no further than the Thoughts of the Heart, I bewail them before GOD, and am grieved for them, and aſk Help of GOD againſt them. *Pſal.* lxxxvi. 11. *Unite my Heart to fear thy Name.*

3. I find my Heart inclin'd to fall in with the revealed Will of GOD in every thing; *to walk with the* LORD *fully*, like *Caleb* and *Joſhuah*, Joſh. xiv. 24. who are ſaid to have *another Heart.*

4. I find the Deſires of my Soul working towards Heaven. They do not center in the Earth, as a ſtony Heart doth; which, though it may, like a Stone, be forced upwards, by the Word, or ſome awakening Providence of GOD, yet quickly makes to the Earth again; becauſe it is its proper Center. Theſe are ſome of my Hopes of Heaven. GOD is my Covenant-GOD; therefore all Covenant-Mercies are mine; and having done me this Honour, GOD *is not aſhamed to be called my* GOD: O wondrous Grace! I am aſhamed of myſelf, my Heart, my Thoughts, my Prayers, my religious Exerciſes, and that I am no more affected with the Riches of free Grace, and my own Mercies. Surely I have no Reaſon to be aſhamed of my Ways, the Work, and Service of GOD, or of my Portion; but to glory in it, and live upon it; for it will not diſappoint me, if I ſhould be ſtript of my worldly Comforts, Friends, Relations, *&c.* I have my GOD and Portion

ſtill

ſtill to go to; when the Streams are dry the Fountain will not fail me. The Creatures are uncertain; they that ſhew Friendſhip to Day, may be Enemies to Morrow; they that make us Promiſes to Day, may change their Minds to Morrow; but GOD is, and will be my Portion forever. They that have this World for a Portion, may quickly know the utmoſt Bounds of it; but I ſhall never know the Extent of mine; and it is as ſuitable as it is large, and it will endure forever. *Pſal.* lxxiii. 24. *The* LORD *is the Strength of my Heart, and my Portion forever.* I have but little of this World; but I have him for my own, whoſe are all things; he is my Life, my Food, my Riches, my Honour, my Refuge, my *Shield and exceeding great Reward*, my Comfort, my Friend, my Father, my Home, and everlaſting Habitation.

VI. The *Sixth* Evidence for Heaven is, becauſe *I am an adopted Child of* GOD. That this is my Mercy, I gather from ſuch things as theſe:

1. Becauſe I believe in the LORD JESUS CHRIST. *John* i. 12. *As many as received him, to them gave he Power to become the Sons of* GOD, *even as many as believed on his Name.* Gal. iii. 26. *Ye are all the Children of* GOD *by Faith in* CHRIST JESUS.

2. Becauſe I love the LORD JESUS CHRIST. All the Children of GOD love JESUS CHRIST. *John* viii. 42. *If* GOD *were your Father, ye would love me.* I find in my Heart I love the LORD JESUS CHRIST, and am troubled that I love him no more; but I love him ſincerely; therefore I conclude that I am one of GOD's Children.

3. Becauſe GOD hath ſent forth the Spirit of his Son into my Heart. *Gal.* iv. 6. *Becauſe ye are Sons,* GOD *hath ſent forth the Spirit of his Son into your Hearts, crying Abba, Father.*

4. Be-

4. Becauſe I love all the Children of GOD. 1 *John* iv. 7. *Beloved, let us love one another; for love is of* GOD; *and every one that loveth, is born of* GOD, *and knoweth* GOD. Thoſe that bear the Image of GOD, I count them *the excellent of the Earth*, Pſal. xiv. 3. *My Delight is in them.*

5. I look to GOD, as Children to a Father, for Teaching to know his Will, that I may obſerve and do it. In every Condition this is my Enquiry, *Lord, what wilt thou have me to do?*

I run to him for Protection, as injur'd Children run into the Arms of their Father for Safety. And I look to him for a Child's Portion of Grace here, and Glory hereafter.

6. I take Care to behave myſelf ſuitable to this high and honourable Relation, as GOD expects of all that call him Father. *Mal.* i. 6. *If I be a Father, where is my Honour?* I take Care to honour GOD in my Life, by ſubmitting to his Word and Providences, and labouring to imitate him; according to that Charge, *Eph.* v. 1. *Be ye Followers of* GOD, *as dear Children.* I deſire to honour GOD in my Heart. From all which I conclude, I am one of GOD's adopted Children. And being a Child of GOD, I am an Heir with JESUS CHRIST of eternal Life. *Gal.* iv. 7. *Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of* GOD *through* CHRIST. Rom. viii. 17. *And if Children, then Heirs, Heirs of* GOD, *and Joint-Heirs with* CHRIST.

This Mercy aſſures me, that I ſhall ſee JESUS CHRIST as he is, and be made more like him. 1 *John* iii. 2. *Beloved, now are we the Sons of* GOD, *and it doth not yet appear what we ſhall be; but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* This is a promiſed Mercy, every way as large and ſuitable as I need it; for,

1. Then

1. Then this vile Body ſhall be made like to CHRIST's glorious Body. *Phil.* iii. 21. *Who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body.*

2. My Soul ſhall be perfect in Grace. Now *I know but in Part, but then I ſhall know, even as I am known.* What I have received, are but the *firſt Fruits of the Spirit.* And the Author of Grace will perfect that which concerneth me.

3. I am now eſpouſed to JESUS CHRIST; and tho' I am yet in a ſtrange Land, my heavenly Father will take me Home to his own Houſe; which is alſo mine by the Father's Gift, and by the Purchaſe and Preparation of JESUS CHRIST. O how glorioufly ſhall I be adorn'd at the appearing of CHRIST, *Pſal.* xiv. 13, 14. Then ſhall I be poſſeſſed of that which never entered into the Heart of Man to conceive. This our LORD JESUS CHRIST hath prayed for. *John* xviii. 24. *Father, I will that thoſe alſo whom thou haſt given me, be with me where I am, that they behold my Glory.* This will make me meet for the Work and Entertainment of Heaven. When I think what Heaven is, and what its Work and Enjoyments are, and how little Meetneſs I have for either, I comfort myſelf that my heavenly Father will make me *meet to be partaker of the Inheritance of the Saints in Light.* And this will compleatly do it; *we ſhall ſee him* [i. e. JESUS CHRIST,] *as he is.*

VII. The *ſeventh* Evidence for Heaven is, becauſe I am, in ſome Meaſure, truly ſanctified. This is the Order in which GOD brings his Sons to Glory. 2 *Theſſ.* ii. 13. *Choſen to Salvation through Sanctification of the Spirit and Belief of the Truth.* And I have theſe Reaſons to believe that I am truly ſanctified.

1. I desire all Sin may be discovered and destroyed. While an unsanctified Person speaks against Sin, he reserves in his Heart a Purpose to hold fast some Sins. If he prays against Sin, he is afraid GOD should hear him; but while I confess my Sins to GOD, I desire to part with all Sin.

2. I hate all Sin. I do not live without it; but when I sin, it is far from being my Meat, and Drink, and Musick; what I do in Sin, I allow not; yea, I loath Sin, and myself for Sin. *Ezek.* xx. 41. I conclude therefore, that I am not under the Power of Sin; and this is to me one Evidence of my Sanctification.

3. I heartily delight in Holiness wherever I find it, either in myself, or others. I labour to promote it in my Heart and Life, by all appointed Means. *When I would do Good, Evil is present with me*; but the Desire of my Soul is to do nothing that is Evil, but always that which is Good.

4. I savour the things that are of GOD; I can taste and relish the Word of GOD. It is *sweet to my Taste, sweeter than Honey to my Mouth.*

5. My Soul is inclined to universal, perpetual Obedience to GOD and JESUS CHRIST. I heartily own him to be my LORD; and I study in all things to approve myself his sincere Subject. I can heartily say to him, what is the Voice of sanctified Souls, *Isa.* xxvi. 13. *O* LORD *our* GOD, *other Lords beside thee have had Dominion over us; but* now *by thee only will we make mention of thy Name.*

6. I find my Desires and Delights turn'd quite another Way than once they were.

1. I do not chiefly desire the good things of this World, but GOD in CHRIST, and his especial Favour. *Psal.* iv. 7. *There be many that say, who will shew us any Good? but* [the Language of my Soul is] LORD, *lift thou up the Light of thy Countenance upon us.*

2. I cannot desire the Absence, but the Presence of God. My Language now to God is not, *Depart from us, we desire not the Knowledge of his Ways*; but, *O that I knew where to find him, that I might come even to his Seat.*

3. I delight in the Work and Service, in the Ways and Ordinances of God. His Work is my Meat and Drink, and I count my Service my perfect Freedom. I love the revealed Will of God, that shews me my Work and Way, and desire my Soul may be better prepared to observe, and do the Will of God sincerely, universally, and constantly.

VIII. The *eighth* Evidence for Heaven is, *because I love* God. I read that *Heaven*, with all that it contains, is prepared for them that *love* God. *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man, the things that* God *hath prepared for them that love him.* Indeed, I do not love him as I desire to do; but I have these Reasons to conclude that I love God in Sincerity.

1. The Laws of God are not grievous to me. 1 *John* v. 3. *This is the Love of* God, *that we keep his Commandments, and his Commandments are not grievous.* My Heart approves of them; I do not cast any of them behind my Back; nor do I allow of, or love a Thought that is contrary to the holy Laws of God. I do not pick and chuse here and there, for some of the easiest Parts of the true Christian's Work; but I have Respect to them all, *Psal.* cxix. 6. I know I keep them poorly; yet my Conscience is Witness, that I am sincere in Obedience.

2. I greatly rejoice in any sensible Expressions of God's Love and Favour to my Soul; they are my Food, my Strength, and my Life. I set my Seal to those Testimonies of the Lovers of God.

Psal.

Pſal. xxx. 5. *In his Favour is Life.* Pſal. lxiii. 3. *His loving Kindneſs is better than Life.* I delight in his Preſence, and am grieved at his Abſence. And I bleſs GOD, I know what they mean, when he ſhews, and when he hides his Face.

3. I am grieved when GOD is diſhonoured by myſelf, or others; though, I confeſs, I am not always a-like concern'd at Heart for my own, or others Sins. I count GOD's Intereſt my own, and the Enemies of GOD my Enemies, *Pſal.* cxxxix. 21, 22. I do not wiſh them any Evil; for I heartily pray for their Souls Good, and am ready to do them any Service for their Bodies, or Eſtates; but though they ſhould be my own Relations, I think the worſe of them, as they are Enemies to GOD.

4. I love all the Children of GOD, for the Father's ſake, and for the Grace of GOD in them, and the Image of GOD upon them; though they are not in all things, of my Opinion. And though I know and allow, that they have their Failings and Infirmities; yet, I cannot bear to hear them ſcoffed at, and reproached, and their Names abuſed. Thoſe that honour GOD, by truſting in him, and obeying of him, I honour them with my very Heart, I can do any thing for them; and I look on them with quite another Eye, than I do on graceleſs Perſons, though thoſe ſhould be never ſo poor, and theſe never ſo rich. Theſe Children of GOD, I count *the Excellent of the Earth*; my Delight is in them; my Heart is drawn out to love them, as ſoon as I underſtand that they love GOD. In this I take ſome Comfort; for none can love another for GOD's ſake, unleſs they love GOD.

1. I find my Heart ready to put a favourable Conſtruction on whatſoever GOD is pleaſed to do with me, and mine, in the Courſe of Providence. I believe he doth all things well; and I am per-

ſuaded, that he doth all things beſt for me. *Love thinketh no Evil.* And I believe my God and Father means me no Harm by all my Afflictions, Croſſes, and Diſappointments; for he hath ſaid *Verily I will do thee Good.* And I believe him, and am willing to leave him to his own Way, to bring about that promiſed Good. From hence I gather theſe *three* Things:

1. That God loved me; *for we love him, becauſe he firſt loved us.* My Love to him is but a Fruit of his Love to me.

2. That all Things do, and ſhall work together for my Good, *Rom.* viii. 28. *We know that all things work together for Good to them that love* God. And I know it, particularly with reſpect to the Afflictions, or at leaſt ſome of them, that I have paſſed under.

1. They have been the Candle of the Lord, to ſhew me more of my Heart and Life; and thereby have ſerv'd to humble me.

2. By them I have learn'd more Reſignation to the Will of God, and to juſtify him in his Proceedings with me.

3. They have been of good Uſe to keep me back from Sin, and put me more on the neceſſary Work of Watching and Praying; I have made but poor, cold Work of Prayer ſometimes, till God awaken'd me by ſome Affliction or other.

4. I have thereby learned more experimentally, what God is in his Perfections; how his Power can uphold; how he hates Sin; how he fulfils his faithful Word; how wiſe and gracious he is in his Conduct.

5. Afflictions have made me more attentive to the Word of God, and the Word more ſavoury to me. Good Food is very delightful to hungry Stomachs; ſo is heavenly Manna to hungry Souls; ſuch cannot count it *light Bread.*

6. They have cured me of much of my Lightneſs and Vanity, and made me more ſerious in Religion. Thus *out of the Eater came forth Meat*, for the Health and Strength of my Soul.

3. I gather alſo from my Love to GOD, that I ſhall enjoy what GOD hath prepared for his Children in Heaven; for they are laid up for thoſe that love GOD. 1 *Cor.* ii. 9. *Eye hath not ſeen, nor Ear heard, nor hath it enter'd into the Heart of Man to conceive what* GOD *hath prepared for them that love him.* Jam. ii. 5. *The Kingdom which* GOD *hath prepared for them that love him.*

IX. The *ninth* Evidence for Heaven is, that *I love the* LORD JESUS CHRIST *in Sincerity.* And I have theſe Reaſons to conclude that I love him:

1. Becauſe I open my very Heart to him; and deſire that JESUS CHRIST ſhould have the entire Poſſeſſion and Government of it; and that nothing ſhould dwell there that is diſpleaſing to him.

2. I love the Word of GOD; becauſe it treats ſo much of JESUS CHRIST. I love all the Ordinances of GOD; becauſe they are his appointed Means to hold Communion with him, and to grow in Likeneſs to him; both which I much deſire. I love to be near him; therefore eſteem *one Day in his Courts better than a Thouſand elſewhere.*

3. I love them that love JESUS CHRIST; but I cannot bear them that are Evil; I do not delight in or chuſe their Company and Converſation, any further than I may ſerve their Souls, in the Places and Buſineſs where the Providence of GOD calls me. But I love the Company of ſuch as love, and walk with JESUS CHRIST. *Pſal.* cxix. 63. *I am a Companion of all them that fear thee.* Wicked Perſons have *their Company*, ſuch as they chuſe and delight to be with; and the Diſciples of JESUS CHRIST have

have their own Company. *Acts.* iv. 23. *Being let go, they went to their own Company*, i. e. to their fellow Diſciples, and joined with them in the Worſhip of GOD. Thus, a Chriſtian, a Lover of GOD and JESUS CHRIST, may be known by *his Company*.

4. I love to hear Souls enquiring after JESUS CHRIST, and profeſſing their Faith in, and Subjection to him. I would have all know him, and be intereſted in him.

5. I earneſtly deſire more Love in my Heart to JESUS CHRIST. I am troubled that I am no more taken with him; therefore I cry to the Author of Grace, LORD, *increaſe our Faith*; LORD *help my Unbelief*. For I am perſuaded, if I had more Faith in JESUS CHRIST, I ſhould have more Love to him; for *Faith worketh by Love*. Or Love to CHRIST will bear Proportion to our Faith in him.

6. My great Care is, to act and walk according to the Commands and Example of JESUS CHRIST. *John* xiv. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me*. And I am concern'd to imitate the LORD JESUS CHRIST, in unfeigned Humility, heavenly Mindedneſs, Zeal for GOD's Glory, and Care for the Salvation of precious Souls.

Hence I gather theſe comfortable Truths:

1. That JESUS CHRIST loves me. *Prov.* viii. 17. *I love them that love me*. They are the Words of our LORD JESUS CHRIST.

2. That JESUS CHRIST gave himſelf for me, *Gal.* ii. 20. *Who loved me, and gave himſelf for me*. And I have theſe Reaſons for my Concluſion.

1. Becauſe I am one of the called Sheep of JESUS CHRIST. *John* x. 11. *The good Shepherd giveth his Life for the Sheep*. I find their Characters on myſelf, *Ver.* 4, 5. It's ſaid of them, that *they hear and know the Voice of* CHRIST; *and that they know*

know not the Voice of Strangers, nor will they *follow them*; but *they follow the* LORD JESUS CHRIST.

2. I find the Characters of the Redeemer on me. *Rev.* xiv. they are thus deſcribed:

1. *They are with the Lamb upon Mount Sion*, Ver. 1. *And they follow the Lamb whitherſoever he goeth*, Ver. 4. As the LORD JESUS CHRIST *walks in the midſt of the Golden Candleſticks*, it is my Care to walk with him in a diligent Obſervation of all his Ordinances; and I am willing to be at his Diſpoſal in all things.

2. It is ſaid of the Redeemed, *that they have their Father's Name written in their Foreheads.* And I take Care, that my Converſation may declare to all, that I am one of the Children of GOD, by my conſtant Practice of Religion and Godlineſs.

3. It is ſaid of them, that *they are firſt Fruits unto* GOD. I look on myſelf as ſuch; for I dedicate myſelf to GOD, and to his Service, deſiring and purpoſing to be his forever.

4. It is ſaid of the Redeemed, that *they have no Guile in their Mouths.* My Conſcience teſtifies for me, that I am truly at Heart, what I deſire to make a Shew of before others. I hate Sin, while I ſpeak againſt it. I am careful to walk with GOD in ſecret, as well as attend on him in publick Ordinances. I confeſs with ſhame, that ſometimes my Thoughts are vain, unbelieving, and blaſphemous; but they are my Grief and Trouble; I bewail them before GOD, and aſk his Help againſt them; for I deſire not to hide a Thought from him; but as I myſelf ſearch my Heart, ſo I deſire that GOD would ſearch me. *Pſalm.* xxvi. 2. *Examine me O* LORD, *and prove me; try my Reins and my Heart.* I love ſearching Truths, and a ſearching Miniſtry, of which it may be ſaid, as the Woman did of CHRIST, *John* iv. 29. *Come ſee a Man that told*

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me all things that ever I did. And ſuch a Miniſtry as is like the Sun in its Courſe; of which it is ſaid, *Pſal.* xix 6. *Nothing is hid from the Heat thereof.*

5. It is ſaid of the Redeemed, that *they are without Faults before the Throne of* GOD. Conſidered in myſelf, I am not without Fault; for I am a ſinful Creature, I ſin every Day; and yet I apply this to myſelf; for being clothed with the perfect Righteouſneſs of JESUS CHRIST, GOD now beholds me in him without Spot, and will behold me without Fault before the Throne of GOD. O bleſſed be GOD for JESUS CHRIST, and his perfect Righteouſneſs.

3. I gather from hence, that I never ſhall be ſeparated from the Love of JESUS CHRIST. *Rom.* viii. 38, 39. *For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of* GOD, *which is in* CHRIST JESUS *our* LORD.

4. Upon the whole: I conclude, that I ſhall go to Heaven, there to be filled with Grace, and ſatisfied with Glory. *Prov.* viii. 21. *That I may cauſe them that love me to inherit Subſtance, and I will fill their Treaſures.*

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The CONCLUSION.

NOW, believing Reader, if thou art ſtill in Doubt about thy Eſtate, remember that when thy Comforts are gone, thy Covenant-Intereſt is not gone. A Soul may be nearer to JESUS CHRIST, in humble Truſt and Dependance, and ſtrongeſt Deſires, when it is moſt in the Dark; as the Moon when at the Change, hath leaſt Light; yet it is nearer the Sun, than when it is at the Full. Thou mayeſt ſay of thy Soul, when out of Frame, as *David* did of his Houſe 2 *Sam.* xxiii. 5. *Although my Houſe be not ſo with* GOD, *yet he hath made with me an everlaſting Covenant, ordered in all things and ſure; and this is all my Salvation.* For thy Salvation doth not depend upon thy Comforts. *Weeping may endure for a Night; but Joy cometh in the Morning.* Search out the Occaſion, and pray for GOD's Return. *Pſal.* xxxv. 3. *Say to my Soul, I am thy Salvation,* Cant. viii. 6. *Set me as a Seal upon thy Heart, as a Seal upon thy Arm; for Love is ſtrong as Death, Jealouſy is cruel as the Grave, the Coals thereof are Coals of Fire, which hath a moſt vehement Flame.* Pſal. li. 12. *Reſtore to me the Joy of thy Salvation, and uphold me with thy free Spirit.*

If thou art a true Believer, this thou mayeſt take Comfort in, that though the Spirit of GOD is not working in thy Soul at preſent, as the Comforter; yet he is ſtill working in thee as the Spirit of Grace: And this thou may'ſt take for an Evidence of it, thou canſt not chuſe but mourn over his Abſence, and long for his Return.

But if thy Evidences for Heaven are clear, have a Care of blurring them. Beware of Sin; ſhun all Appearance of Evil; watch againſt Satan's Temptations. *Satan hath deſired to have you, that he may ſift you as Wheat.* This was ſpoken to the Diſciples, after they had received ſome eſpecial Mark of CHRIST's Favour. But, though Satan and Corruption are ſtrong, hold on, you are aſſured of Victory; for the Battle is the LORD's. The Captain of our Salvation is ſtronger than the Giants in the Way; and the Lion of the Tribe of *Judah,* ſtronger than the roaring Lion of Hell. Quench not the Spirit; beware of Security; ſay not, becauſe of thy preſent Comforts, *My Mountain ſtands ſtrong, I ſhall never be moved.* Neglect no religious Exerciſes, nor ſuffer thyſelf to be formal in them. Be *not ſlothful in Buſineſs; but fervent in Spirit, ſerving the* LORD. Take this for a certain Rule, that if thy Aſſurance, or ſuppoſed Aſſurance of Heaven does not make thee careful about the Practice of Holineſs and bind thee cloſe to thy Duty towards GOD and Men, in GOD's Houſe, and in thy ſeveral Relations, it is all a Cheat. 2 *Cor.* vii. 1. *Having theſe Promiſes, Dearly Beloved, let us cleanſe ourſelves from all Filthineſs of the Fleſh and Spirit, and perfect Holineſs in the Fear of* GOD. 1 John iii. 3. *He that hath this Hope in him, purifyeth himſelf as* GOD *is pure.* Whatſoever thy Attainments and Enjoyments are, take Care *to live by the Faith of the Son of* GOD, for Comforts

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to the believing Soul are ſent, as Cluſters of Grapes brought over into the Wilderneſs, not that we may be ſatisfied with a Taſte, and with Firſt Fruits of Grace and Heaven; but that the Taſte might whet our Deſires after full and uninterrupted Enjoyment; for thus we ſhould reaſon with ourſelves: If theſe Crumbs were ſo ſweet, what will the full Proviſion of my Father's Houſe be! If one Smile of CHRIST's Face be ſo delightful, what will the full Viſion of JESUS CHRIST in Glory be! Though our heavenly Father ſpreads a Table for us in the Wilderneſs, yet we ſhould have our Eyes and Hearts towards the Holy Land. Hath GOD given thee Grace, and haſt thou ſome good Hopes of Heaven through Grace? then fail not to ſtir up thy Soul to bleſs and praiſe the GOD of Grace, *Pſal.* ciii. 1, 2, 3, 4, 5. *Bleſs the* LORD, *O my Soul, and all that is within me bleſs his Holy Name. Bleſs the* LORD, *O my Soul, and forget not all his Benefits: Who forgiveth all thine Iniquities, who healeth all thy Diſeaſes, who redeemeth thy Life from Deſtruction, who crowneth thee with loving Kindneſs, and tender Mercies; who ſatisfied thy Mouth with good Things*, &c.

If theſe are thy own Mercies, conſider their Greatneſs, and thy own Unworthineſs of them; that thou mayeſt be more affected with GOD's great Condeſcenſion towards thee, and with thy own happy Eſtate.

Hence alſo thou may'ſt learn Contentment in every Condition. If thou haſt but little of this World's Goods; yet remember, that thou haſt the *chief Good*, and therein thy Condition is far happier than Thouſands of the Nobles of the Earth; thou art *rich in Faith, and an Heir of a Kingdom.* If the *World* hates thee, yet GOD loves thee. Be content with thy Lot; for *the Lines are fallen to thee in pleaſant Places, thou haſt a goodly Heritage.* Thy Eſtate does not conſiſt of corruptible things, but incorruptible, that fade not away; ſuch things as the World cannot give, nor take away from thee. Bleſſed be GOD for JESUS CHRIST, and the Security of all our Portion in him: To him be Glory and Dominion for ever and ever. *Amen.*

THE END.

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